THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—MATT. 24: 14.

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THE GENERAL CONFERENCE.

BLIGHTS IN THE ORCHARD OF HUMANITY, AND OTHER SUBJECTS DISCUSSED.

(Continued from page 694).

OVERFLOW MEETING.

AN overflow meeting was held in the Assembly hall at 2 o'clock p.m., Sunday, Elder Matthias F. Cowley, of the Council of the Twelve, presiding. The Temple choir sang, "Ere long the veil will rend in twain." Prayer by Elder Samuel Woolley. Sisters Owen and Clayton sang the duet, "In Thy Temple," chorus by the choir.

Elder Joseph W. McMurrin of the Seven Presidents of the Seventies expressed his gratification in seeing so many Saints assembled on this occasion, saying that the prophecy of the Prophet Joseph Smith that the Saints would go to the Rocky Mountains and there become a mighty people, etc., was being literally fulfilled. Elder McMurrin briefly referred to the change that had been made in the Presbyterian faith regarding infant damnation. He then read from the Doctrine and Covenants to show that the Lord had revealed to the Prophet Joseph Smith, as early as in 1830, that the spirits of all men were innocent in the beginning, and that little children are redeemed from the foundation of the world, through the atonement, and that they could not sin until they arrived at the age of accountability before the Lord. He said that these were but a few truths that the Lord had revealed to the Prophet, but that they, with the other truths revealed to him were evidences of his divine mission. Elder McMurrin also bore his testimony.

Elder Edward J. Wood, president of the Alberta stake, reported that stake as being in a very prosperous condition. He spoke of the necessity of prayer. Members of the Temple choir then sang a quartet selection.

Elder Rulon S. Wells, one of the Seven Presidents of Seventies, took for his text, "By their fruits ye shall know them," and spoke of the good works of the Latter-day Saints and bore his testimony.

Elder Heber S. Allen, of the Taylor stake of Zion, recently organized from the Alberta stake, spoke of the great success the Latter-day Saints had met with in Canada.

Elder Hyrum M. Smith, of the Council of the Twelve Apostles, spoke of the assurance the Latter-day Saints have that the work in which they are engaged is of God. He remarked that a certain minister in this city had complained that if a man was once a "Mormon" he was of no use in his church if converted, as the doctrines of "Mormonism" hung to him as long as he lived. The speaker said that if the ministers succeeded in winning away any who belong to our faith they would only strengthen the Church and weaken their own organizations, as only those who were weak in the faith or who had committed sin would leave the faith. This was not the kind of converts the "Mormons" were making in Christendom, as those who accepted the Gospel were among the very best members of their churches.

Elder Matthias F. Cowley, of the Council of the Twelve Apostles, spoke of the necessity of the Saints teaching their children the principles of the Gospel and of setting them good examples to follow. He also bore his testimony.

The choir sang, "Now we'll sing with one accord." The benediction was offered by Elder Stephen L. Chipman.

OPEN AIR MEETING.

At 2 o'clock in the afternoon an open-air meeting was held near the Bureau of Information building, on the Temple block. The meeting was called to order by President Joseph E. Taylor and opened with the hymn: "High on the mountain top." Prayer was offered by Elder D. H. Grow, of Huntsville. Singing, "Praise to the man."

President Taylor then introduced Elder Ben E. Rich, president of the Southern States mission, who gave an interesting and spirited address, touching upon the divine mission of Joseph Smith and the wonderful spread of his teachings throughout the world.

Elder J. D. Duffin, president of the Southwestern States mission, next spoke. He referred to the ancestry of the Prophet Joseph and said that his every act proved him to be a Prophet of the living God.

President Joseph E. Robinson of the California mission was then introduced. He showed from the Bible that prophets from the earliest days were persecuted and believed in by but few, hence the treatment received by Joseph Smith and the rejection of his teachings by so many, is but a repetition of sacred history.

The meeting was attended by fully one thousand people and closed with the singing of "The Doxology" and benediction by Elder James Sharp.

SCANDINAVIAN MEETING.

An unusually large gathering of Scandinavian Saints occupied the Assembly Hall, after the regular conference meetings Sunday afternoon. On the stand were seen a number of prominent men from various parts of Utah, though many of the old veterans of the Scandinavian mission are no longer in the land of the living. The meeting was one of great interest. The speakers were President Jesse N. Smith, of Snowflake stake, Arizona; Patriarch C. C. A. Christensen; Elders Andreas Peterson, Logan; Willard Christopherson; President Anthon H. Lund; Elders Andrew Jenson, and J. M. Sjodahl.

The singing was furnished by the two Scandinavian choirs of the city.

President Anthon H. Lund spoke about the mission in Scandinavia, and urged the Saints to gather means for the erection of a suitable mission house in Stockholm. On motion of Elder Andrew Jenson a resolution was unanimously adopted to endeavor to collect $25,000 for that purpose.

SECOND DAY.

Monday, October 5th, at 10 o'clock. The choir and congregation sang, "Our God, we raise to Thee." The opening prayer was offered by Elder Jonathan G. Kimball. The choir sang the hymn, "High on the mountain top."

ELDER JOHN W. TAYLOR,

of the Council of the Twelve Apostles, was the first speaker. He began by speaking of blights in the orchard. The world, he said, is like an orchard, and may be infested with spiritual blights. One of these is Christian Science. Another is hypnotism. These are based on the doctrine that one man may exercise power over his fellows by mere force of mind. The test which we may apply to these doctrines that are so founded is, do they deprive, or attempt to deprive, men of their free agency? If they do they are established upon unrighteousness. Another blight upon the religious world is the doctrine that men may be saved by faith alone. This is a favorite creed of a large part of the race. Now, it is not a good thing to place our whole reliance upon any one idea or principle. Necessary as spiritual gifts are in the true Church, still there is none of these which, in itself, is a saving principle. The Saints should not, therefore, descend to the lower plane where they put entire confidence in any one thing. As all the organs of the body are essential to the perfect man, so all the doctrines of Christ are necessary to our salvation. Many of the Christian sects are founded upon a single doctrine, which in some modern instances are plagiarized from "Mormonism." But virtuous as these may be, they will not save the people who cling to these alone to the exclusion of other principles equally essential. He concluded by bearing his testimony to the perfection of the work which God has established in these days.

Elder Willard Christopherson sang the favorite hymn, "Shepherds of Israel."

ELDER WILLIAM H. LEWIS,

president of the Benson stake, reported the condition of his district. It is situated on the northern borders of Utah. It comprises seven wards, formerly belonging to the Cache stake. A fair degree of prosperity has attended the

labors of the people. A condensed milk factory was about to be constructed, and a canal was in course of making at a cost of about $125,000. Lands had been purchased for the erection of a sugar factory. The officers of the stake were united, and the people generally were endeavoring to live their religion. The auxiliary organizations were in good working order.

ELDER DAVID CAMERON,

president of the Panguitch stake, reported the condition in his district. The stake borders on Arizona, and includes ten wards, scattered over a territory of seventy by two hundred miles. The missionaries visit the wards once every three months. He bore his testimony to the truth of the Gospel.

ELDER GEORGE TEASDALE,

of the Council of Twelve Apostles, next addressed the conference. He read a part of the revelation recorded in section 46 of the Doctrine and Covenants, which speaks of false spirits; and also from section 4. He went on to speak of the way in which the Lord had sustained the Saints in leaving the false doctrines of the world and embracing the truth. It required a great deal of courage on their part to do this; for it is so hard to join an unpopular movement. Indeed, he said, they could not have done it if they had not been upheld by the Holy Spirit. God has opened up to us great prospects of salvation; for we were told that every soul that would keep His commandments should see His face. Belief in the promises that He has given us would bring these very largely to a realization; but what part of them shall not be fulfilled when, instead of a mere belief, we have a knowledge of the truth. It is necessary therefore for the Saints to exert themselves to attain these glorious promises. Not only should they look to their own conduct in this respect, but they must needs train their children: since it is impossible to give testimonies from the parents to the children; they must get a testimony for themselves.

The choir sang the hymn: "All hail the glorious day." Benediction by Elder Seymour B. Young.

AFTERNOON SESSION.

The choir sang the hymn, "How are Thy servants blessed, O Lord." Opening prayer by Bishop William B. Preston. Singing by the choir, "We're not ashamed to own our Lord."

ELDER MATTHIAS F. COWLEY,

of the Council of the Twelve Apostles, was the first speaker. He called attention to the responsibility that Saints incur by connecting themselves with the Church. The work of God is a practical one. It comprehends the temporal and the spiritual. He urged upon the Saints the necessity of knowing the difference between the whole truth as it issues from the fountain-head and some specific application of one of the parts thereof which we often come across in the world. He heard a Seventy say that all the Saints should be Socialists, because it was essentially the united order; but this great law would not be enacted from without the Church.

No Latter-day Saint is justified in following the various spirits that we see in the world, for the Lord has revealed all that is essential to our salvation,

temporal and spiritual. Men of the world have enough discernment to see in "Mormonism" a power they cannot understand. They see that this religion is the only one that looks to the temporal as well as the spiritual salvation of its devotees. The only path for us to be in is that of duty. He spoke of tithing as an instance of what we might do in this respect. We should not defer its payment till the end of the year, but pay it when it is due. Nor should we pay anything for tithing that we could not justify ourselves. He thought that we prided ourselves sometimes on making sacrifices for the truth. In point of fact, he stated that we really do not make a sacrifice when we obey the Gospel laws, because of the blessings that follow our obedience to these laws. This is true temporally and spiritually. The statement of the Savior has proved true in our lives. They who have left fathers and mothers, houses and lands for His sake shall have an hundredfold in this world and that which is to come. The Gospel has brought us the means of increasing our lands, of bringing our relatives finally to us, and of obtaining eternal life. We ought not, therefore, to talk of making sacrifices for the truth. He spoke a final word about the religion classes. No family is so perfect in its government that it can do away with the aid of this important work. He bore a strong testimony to the truth.

[TO BE CONTINUED].

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

IX. WHERE DID ABRAM LEARN TITHING?

THUS far our subject has been treated from secular literature only, and quite apart from the Bible. If we are to look for further light upon tithe-giving from the book of Genesis, we naturally think first of Abram the Hebrew.

Returning from the slaughter of the kings with spoils of war he was met near Jerusalem by a kingly priest, Melchizedek, who brought to Abram bread and wine; who blessed (that is, invoked a blessing upon) Abram, who praised God for victory vouchsafed; and to whom Abram gave a tenth of all.

Here, then, we have an instance of tithe-paying which occurred (according to Ussher's chronology, which is here followed throughout) about 1900 B.C., and this has ordinarily been accepted as the earliest recorded instance of the payment of tithe.

But recent discoveries transmitted to us by students of cuneiform literature have thrown a flood of new light upon the land of Caanan before it was peopled by the Israelites. Professor Sayce, tracing the migration of Abram from Ur of the Chaldees, says in his *Patriarchal Palestine*, "Ur lay on the Western side of the Euphrates in Southern Babylonia, where the mounds of Mugheir mark the site of the great temple that had been reared to the worship of the Moon-god long before the days of the Hebrew patriarch.

"Here Abram had married, and from hence he had gone forth with his father to seek a new home. Their first resting place had been Harran in Meso-

potamia. . . . Harran signified 'road' in the old language of Chaldea, and for many ages the armies and merchants of Babylonia had halted there when making their way towards the Mediterranean. Like Ur, it was dedicated to the worship of Sin, the Moon-god; and its temple rivalled in fame and antiquity that of the Babylonian city, and had probably been founded by a Babylonian king.

"At Harran, therefore, Abram would still have been within the limits of Babylonian influence and culture, if not of Babylonian government as well. He would have found there the same religion as that which he had left behind him in his native city.

"Even in Canaan Abram was not beyond the reach of Babylonian influence. . . . Babylonian armies had already penetrated to the shores of the Mediterranean, Palestine had been included within the bounds of a Babylonian empire, and Babylonian culture and religion had spread widely among the Canaanitish tribes. The cuneiform system of writing had made its way to Syria, and Babylonian literature had followed in its wake. Centuries had already passed since Sargon of Akkad had made himself master of the Mediterranean coast, and his son Naram-Sin had led his forces to the peninsula of Sinai."

Now, if Babylonian culture and religion had thus spread to the Canaanites, it suggests a reason why the colony of Phœnicians from Tyre who founded Carthage—say about 900 B.C.—were tithe-payers; and if Melchizedek may be regarded as a Canaanitish priest, then it would be as natural for him in his combined royal and priestly character, to expect tithes from Abram, as it was for Abram to pay them. Accordingly the Professor, alluding to this incident, says, "This offering of tithes was no new thing. In his Babylonian home Abram must have been familiar with the practice. The cuneiform inscriptions of Babylonia contain frequent references to it. It went back to the pre-Semitic age of Chaldea, and the great temples of Babylonia were largely supported by the *esrâ* or tithe which was levied upon prince and peasant alike. That the god should receive a tenth of the good things which, it was believed, he had bestowed upon mankind, was not considered to be asking too much. There are many tablets in the British Museum which are receipts for the payment of the tithe to the great temple of the sun-god at Sippara in the time of Nebuchadnezzar and his successors."

A question may here be asked as to the extent of Abram's tithes: Were they a tenth of all his spoils only, and so given voluntarily and specially on this particular occasion, or were they a tenth of all his income, and something paid as a due?

Neither the Hebrew of Genesis nor the Greek of the Epistle to the Hebrews limits the word "all" to the spoils. In that Epistle the writer argues that Melchizedek was greater than Abram because Abram paid tithes to him. Now, when a man pays tribute or due, we look upon the receiver as being for the moment superior to the giver; and the writer of the Epistle adds that without contradiction the person less in dignity is blessed by the person who is greater in dignity. Hence we conclude that the tenth paid by Abram was not merely a voluntary offering which the patriarch was at liberty to render or to withhold as he pleased, but something paid as of obligation.

This too, appears the most likely because Abram by right of conquest might have claimed all that he captured from Chedorlaomer. The king of Sodom, recognising this, invites him to take the goods himself. But Abram declines to take anything for himself, though as a conqueror, he seems to have recognized that he had no jurisdiction over God's tenth, and while surrendering his own claim to nine-tenths of the spoil he acted as though he could not surrender God's.

It seems moreover exceedingly probable that the priestly acts which Melchizedek performed for Abram were simply such as this priest-king would from time to time perform for any Canaanitish chief returning from a victorious expedition, as also perhaps when his people paid their tithes on ordinary occasions. And since Abram often was dwelling within a day's journey of Salem (that is Jerusalem), we need not at all conclude that this was either the first or the last occasion on which Abram paid a tenth of his increase to Melchizedek. If the patriarch did so annually, it would be only in keeping with the practice of his Babylonian ancesters, and what we know was afterwards conceded by the Carthaginians to be due to their Phœnician priesthood.

This inference or supposition is strengthened to something like probability by consideration of the subsequent conduct of Abram's grandson, Jacob, whose act and vow will be the subject of our next paper.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

PRESIDENT JOSEPH F. SMITH was elected, October 13th, as a director of the Union Pacific railroad.

THE assessed valuation of all property in the state of Utah for the year 1903 is $128,221,127. This is over ten million more than last year's assessment.

A HURRICANE visited Southern Wyoming about the third week in October and did much damage to telephone wires, roads and the aerial mining tramway of the Grand Encampment. This tramway was one of the wonders of engineering in the west.

RICHARD P. MORRIS, who has acted as city treasurer for Salt Lake for a number of years was nominated by acclamation at the Democratic convention, October 16th, for the position of mayor. Frank Knox, after a hard struggle, received the nomination on the Republican ticket the previous day.

CHIN QUAN CHAN, known in Salt Lake City as the "mayor of Chinatown," after thirty years residence in the United States went home to China and returned with a bride. The Secretary of the Treasury has now decided that his last landing was contrary to the Chinese Exclusion act and he will therefore be deported.

MADAME NORDICA gave a concert in the Tabernacle at Salt Lake City, October 14th. The receipts were close to $3,500. The great singer has said that she may spend her vacation in the mountains of Utah next summer. "Then," she assured Professor Stephens, "I shall have an opportunity of hearing your famous choir as often as I want to."

A JAIL delivery was effected at the Utah penitentiary the evening of October 9th. The keys to the condemned murderers cells were secured by some of the prisoners who had not been locked up, and Haworth and Lynch were liberated. These two men succeeded in the attempt to scale the walls, though Lynch was wounded. Frank Dayton, a burglar, was killed. The two men were captured by citizens a few days after.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 5, 1903.

EDITORIAL.

SOCIAL DEMOCRACY AND RELIGION.

Social Democracy, wonderfully successful as a political power in latter years and now growing fast, is, we believe, approaching the rocks. The system promises to its adherents much—too much to make it practicable. Not only would it remodel the state in harmony with the equal rights of man, remove class privileges and give every citizen the opportunity to labor and secure the just rewards of his toil, but according to recent decisions it would destroy all churches, and itself take the place of religion. As no nation of infidels has ever yet been successful, and as religion is too deep rooted to wither under the heat of any political party's efforts, we can predict only failure or reversal of policy for the Social Democrats.

Most parties are local or national, but Social Democracy is what might be called a world party. Germany is its stronghold, but in Scandinavia and the United States it is important, and in other countries it is growing. The party in each nation regulates itself and its decisions are binding only on itself, yet there is considerable unity among the branches. In Germany the national assembly of the party has decided to demand the complete separation of church and state and that no state funds shall be used to sustain any church or religious institution, that morals, ethics, and a scientific explanation of the history of religion be taught in the schools in place of dogmatic religion, that no religious instruction of any kind shall be given children under the age of sixteen (after that they may choose their own religious tenets and teachings), that superstitious religious notions of the less educated classes be eradicated by proper instruction, and that every man separate himself from his church if he no longer has faith in its doctrines.

That this demand is more than a protest against state support of the church is apparent. The existence of any organization to which citizens can give greater allegiance than to their political party is what the Socialists are seeking to destroy. A stronger statement of the stand to be taken is given out by the Dresden Diet, that no one can hold office in the party management or be the party's candidate for any office, local or national, who is an adherent of any of the churches or confessions. This is certainly a completely infidel position. No religious man, we consider, could consistently support a party which refuses him every privilege except voting and contribution, however well qualified he may be to aid in directing its affairs or in governing the

nation. The state of affairs which such an anti-religious policy, if successful, would bring in would be greater tyranny than Social Democracy seeks to correct. The claim to "higher morality, justice and love of mankind," is certainly not well founded.

A CITY ON A HILL.

"OVER one hundred thousand people have visited us during the past year, and all have gone away with greatly changed opinions concerning our people. We feel that the Bureau will change the sentiment in regard to the Saints, and that public feeling will be favorable to us in the future, where in many cases in the past it has been unfriendly." Thus writes a prominent member of the Bureau of Information established at Salt Lake City. The statement indicates that a tremendous influence, compared with the effort necessary to produce it, is going out from the bureau's headquarters. People who make transcontinental journeys are the more intelligent class of the country. When they by tens of thousands seek information from correct sources regarding the beliefs and practices of the Latter-day Saints and are given intelligent answers and courteous treatment, an important work is being done. From Zion they carry away with them to their homes and communities not only impressions of the beauties of nature and the wonders produced by the industry and skill of man, but also the remembrance of generous treatment by the Saints, new ideas of their religion, and literature from which they can gain further information.

If the honest people of the world could only understand our motives and what personal sacrifices we are willing to make, and do make, to bring the Gospel to them, they would not listen to the complete falsehoods and the mixture of falsehood and truth that stream through the world regarding us. If they could only understand our motives—why, they would understand the truth.

SYMPATHETIC WORDS.

THE following letter from Mrs. E. Dwight, of Bromsgrove, to Elder William O. Creer of the Birmingham conference, shows how the Gospel brings understanding and love to those who will investigate.

"Dear Sir—I always look forward to the STARS coming and read them as soon as I possibly can. I do feel very sorry for Mr. and Mrs. Dunford who have lost their little one. What a noble Christian she must be! I do pray that the Lord will abundantly bless them both. I could not help admiring the courageous way she wrote to her husband. I have read your book [Voice of Warning] and it has been a great blessing to me. I would like to buy it if you do not mind, as I would like to study it more. I never understood the Bible truths so plainly as they are put in that book."

BE READY TO SHOW CREDENTIALS.

IN the future all Elders coming to the European mission will be expected to show their letter of appointment on arrival at mission headquarters. When departing for home they will also be called upon to show their letter of release. No Elder should leave his field until he has received this document. The

presidents of mission will be particular to send releases to the missionaries in proper time. The release should usually be the first notice an Elder has that his mission is drawing to an end. Conference presidents should also make a practice of calling for the letter of appointment that is given by the president of the mission to every missionary that is assigned to labor in his jurisdiction.

J. J. C.

THE Young Mens' Mutual Improvement manuals for 1903-4 have arrived and can be obtained from this office. The subject of this manual is the Book of Mormon as a New Witness for God.

ELDERS JOSEPH H. CUTLER and William H. Howard of the Birmingham conference have organized a Sunday school at Dudley with an enrollment of twenty, a number of whom are children of non-members of the Church. Thomas Fellows was appointed superintendent and Edwin Knott secretary.

NEWS from the Turkish mission indicates that President Albert H. Herman and Elder J. Alma Holdaway have closed up their work in that field and that President J. Wilford Booth is established. It is reassuring to learn that the plague has almost subsided and that rumors have very greatly exaggerated the real conditions.

ELDER LOFTER BJARNASON writes from Iceland that at least six or eight Elders are needed there. At present he is laboring alone, although Elder John Thorderson will join him soon. Parts of the island in the west and north have never been visited by an Elder. Elder Bjarnason states that the severe spirit of persecution against the Saints is disappearing apparently, and he hopes to be able soon to hold public meetings.

ARRIVALS.—The following Elders arrived in Liverpool ex s.s. *Commonwealth*, Friday, October 30th, 1903. For Great Britain—Lester H. Bramwell, La Grande, Oregon; Mathias W. Lowe, Franklin, Idaho; Robert H. Moyes, Ogden; Alonzo J. Marchant, Peoa; John W. Robertson, Salt Lake City; George T. Parkinson, Logan. For Scandinavia—Hans C. Hanson, Fillmore; Hans J. Yool, Ogden; Soren M. Petersen, Newton; Iver A. Alme, Logan; Oscar Anderson, Peterson; Christian A. Hansen, Richfield. For Germany—Norman Y. Stoddard, Baker City, Oregon; Joseph L. Mair and Edmund B. Spencer, Logan. For Switzerland—John Rust, Logan. For Iceland—John J. Thorderson, Cleveland, Utah.

APPOINTMENTS.—The Elders who arrived for Great Britain, Friday, October 30th have been assigned as follows: Lester H. Bramwell, Manchester; Mathias W. Lowe, Sheffield; Robert H. Moyes and Alonzo J. Marchant, Ireland; George T. Parkinson, Leeds; John W. Robertson, Birmingham.

RELEASES.—Elders Henry Cleveland and Willard Hatch of the Leeds, John Gilchrist of the London, Thomas B. Drury of the Irish, and Simon W. Beck of the Grimsby conference have been honorably released to return home per s.s. *Romanic*, November 19th, 1903.

DEPARTURES.—The following named missionaries and a company of emigrating Saints sailed from Liverpool per s.s. *Columbus*, Thursday, October 29th, 1903, in charge of Elder Carl A. Carlson: John S. Smith, William A. Child, Hans P. Bergen, Arvid E. Anderson, Soren Anderson, Arthur Halvorson, Hans P. Poulsen, Ephraim C. Schneider, Ferdinand Billeter, Mary Billeter, Thorwald Hansen, Charles Oleson, Lorenzo J. Durrant and Archie B. Kesler.

Charles Woolfenden also returned with this company, having been engaged in searching for genealogical information in England. Mrs. Agnes Durrant returned with her husband.

THE Irish conference will be held in the Whitehall Buildings, Ann Street, Belfast, Sunday, November 15th, 1903. Services will begin at 10:30 a.m., 2:30 and 6:30 p.m. A cordial invitation is extended to all.

BREVITIES.

CONVERTED JEWS.

IT appears that though the Jews as a people are very tenacious in their religious beliefs to the faith of their fathers, still a comparatively large number are joining Christian churches. There are said to be about six hundred and fifty Jews converted each year and many of these become prominent in their adopted religion. At the present time there are over two hundred and fifty ordained ministers of the Established Church who are themselves converts or the sons of converts. Five hundred, it is said, are preachers in the free churches of America and Europe. This is part of the assimilation which most Jews look upon with grave concern. The time will come when many Jews will become Latter-day Saints. Whether they will turn directly from their old faith to the Gospel or pass through the existing Christian churches is not certain. Perhaps they will come both ways.

FUEL FOR HUMAN CHIMNEYS.

It has been estimated that if all the cigarettes smoked in Great Britain each day were joined together, end to end, they would extend 1,119 miles. This daily indulgence costs the consumers £12,000,000 during the year. But though cigarette smoking is the most harmful, yet it is not the largest use to which tobacco is put in this country. Roughly estimated, five million pounds are smoked in cigars, twenty-five million in cigarettes, and thirty-eight million goes into the bowls of pipes. But in spite of this enormous consumption of the harmful weed, Great Britain is said to require only one-half the amount per capita that is used to satisfy the Germans, and one fourth of what the citizens of the United States are poisoning themselves with. In the list of nations the United States comes first, and Holland second as users of tobacco.

THE ADVICE OF ROTHSCHILD.

A part of the will of Mayer Anshelm Rothschild, the founder of the great banking house that has become so powerful, is this list of excellent maxims:

"1. Seriously ponder over and thoroughly examine any project to which you intend to give your attention. 2. Reflect a long time, then decide promptly.

3. Go ahead. 4. Endure annoyances patiently and fight bravely against obstacles. 5. Consider honor as a sacred duty. 6. Never lie about a business affair. 7. Pay your debts promptly. 8. Learn how to sacrifice money when necessary. 9. Do not trust too much to luck. 10. Spend your time profitably. 11. Do not pretend to be more important than you really are. 12. Never become discouraged, work zealously and you will surely succeed."

HEIGHT OF RACES.

Individual cases of extreme tallness or of shortness may be due to disease or abnormal conditions. The Irish giant, Cornelius M'Grath, who when he died at the age of twenty-four years was seven feet five inches tall, was very imperfect physically. There are, however, normally tall and short races. Professor Arthur Thompson in *Knowledge* points out that the Lapps of northern Europe are as a rule about five feet high, and in Sicily and Sardinia fourteen per cent of the population are made up of a people not more than four feet eleven inches inches in height. Tall races are those that measure five feet seven inches and over. Medium races measure five feet three inches to five feet seven inches and short races measure under five feet three inches.

THE NEWCASTLE CONFERENCE.

THE semi-annual Newcastle conference was held in the Temperance Hall, Gilkes Street, Middlesbrough, on Sunday, November 1st, 1903. Services were held at 10:30 a.m., 2:30 and 6:30 p.m., President John S. Baugh presiding. There were present, President Francis M. Lyman, Elders Orange D. Baker, William T. Stewart, Thomas A. Condie, Charles G. DeFriez Jarvis, William G. Lambert, Alma H. Davis, George E. Wilkins, Albert Choules, William W. Hardy, Robert W. Haslam, Orson John Hyde, Stewart W. Eccles, Charles M. Stayner, William R. Telford, Jr., and Horace T. Godfrey.

After the opening exercises in the morning the sacrament was administered by Elders Hardy and Haslam. President Baugh welcomed all the Saints and friends and invited them to attend the conference meetings. He read the statistical report for the past six months, which showed the following averages per Elder per month: Gospel conversations, 37; tracts distributed, 875; books distributed, 25; strangers visited with first tract, 243. The general authorities of the Church were presented and unanimously sustained. Elder Baker spoke on the apostasy and the restoration of the Gospel, and Elder Lambert on the duties of the Elders who are called to preach it. Elder Choules referred to some of the sayings of the Apostle Paul, and spoke of the blessings obtained by fasting and prayer.

President Lyman said that the Newcastle conference was equal to any conference in the British mission in the paying of tithing. He exhorted the people to live lives of purity so as to be worthy of eternal life.

In the afternoon Elder Stayner compared the days of the Savior and His Apostles with the present day. Elder Stewart spoke of the restoration of the Gospel. Elder Jarvis referred to those who wrote the Scriptures in former times, and said the servants of the Lord in latter times are inspired by the same Spirit.

President Lyman said that the people must overcome all evil propensities and subdue themselves, to be worthy of the blessings of the Lord. There is no spirit that can reveal the Father and the Son except the Holy Spirit.

At the evening meeting there were two hundred and seventy-five persons present. Elder Davis spoke of the Gospel that was taught by the Savior and His Apostles and showed that the same principles are taught by the Latter-day Saint Elders in these days. Elder Wilkins referred to the quotations of the Savior in reference to the necessity of obedience to the requirements of the Gospel and the gift of the Holy Ghost.

President Lyman spoke on the subject of revelation and the necessity of revelation in these days for the guidance of the people; also the restoration of the Gospel in this dispensation, through the Prophet Joseph Smith. He explained the necessity of baptism for the dead, the marriage relation, for time and eternity, and the gathering of the children of Israel to the land of Zion and the Jews to the land of Palestine. He gave the people an invitation to visit him when they go to Utah.

During the meetings two quartettes were rendered, "I shall reign with the King," by Sisters Clark and Owens, and Brothers Johnson and Ward. "Praise the King of Glory," by Miss Alice Brettle, Sister Owens, Brother Johnson and Elder Jarvis; also a solo by Mr. William Morris entitled "The children's Shepherd," and one by Miss Alice Brettle, "The Heavenly Choir." The Saints and friends enjoyed the meetings exceedingly, for we certainly enjoyed a good flow of the Spirit of the Lord.

On Saturday, at 4 p.m., President Lyman met with the Elders in council meeting and heard the reports of their labors during the past six months, which showed that the branches are in a fairly prosperous condition. President Lyman, at that meeting, also gave the Elders much valuable instruction.

On Monday a council meeting was held, all the missionaries of the conference being present. Much instruction was given the Elders by President Baugh, and the exchange of ideas and recommendations made were profitable to the Elders. Elder Eccles has expressed his desire and willingness to travel in the Carlisle district without purse and scrip, and will commence his labors in that way upon his return to his field of labor.

On Monday evening there was a concert given in the Temperance Hall in the interest of the Mutual Improvement associations. A number of our friends assisted in making the concert successful.

CHARLES A. DEFRIEZ JARVIS, Clerk of Conference.

REVELATION.

BY ELDER J. DAVID LARSON, OF THE GOTHENBURG CONFERENCE, SWEDEN.

THROUGHOUT all Gospel dispensations since the world began, God has had communication with His authorized servants. To say that He leaves the world without revelation now is to deny that the Gospel is on the earth, or to impute that the Lord is a changeable being. The promise was given centuries ago through one who was himself a Prophet: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos

iii: 7). This specific assurance was in harmony with conditions before the days of Amos, and it has been verified since his time.

Father Adam, the patriarch of the race, who held the keys of the first dispensation, had personal communication with God. He was instructed regarding the new and wonderful creation about him, and taught what his duties were as the crown of the work of the Lord. The patriarchs who succeeded Adam enjoyed in varying degree the ministration of angels and the other means of revelation. Enoch even "walked with God," and at the age of three hundred and sixty-five "he was not, for God took him." Later, the Lord instructed Noah concerning the fate of the wicked generation that inhabited the earth at that time. Through his prophetic power the builder of the ark urged repentance for one hundred and twenty years.

To Abraham, Isaac, Jacob and Joseph the richest blessings of heaven were given. Through dreams, visions and personal association with the Lord, knowledge was obtained, covenants were made, promises were received, and the coming of the Redeemer was made clear to their understanding, so that they saw His day from afar. Through the channel of revelation Moses was commissioned by God to lead the children of Israel out of bondage, and in the trying scenes before and after their escape from Pharaoh, Moses was constantly directed by the Lord. Joshua, Gideon, Samuel, Nathan, Isaiah and Daniel are a few of the Prophets who heard the voice of the Lord God and learned His secrets.

Later we have the declaration of our Savior, "For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak" (John xii: 49). From this we understand that even the Lord Jesus while on earth depended upon His Father in Heaven. He definitely declared His work to be that of one greater than Himself, by whom He had been sent, and from whom He received instructions and aid.

The Apostles after the departure of Christ looked to heaven for direction and knowledge as to how they should carry on their Master's work. John the Revelator states at the commencement of the last book of the Bible that it was "the revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." This is indeed revelation—coming from God to His Son and then through an angel to man on earth.

It is unreasonable and contrary to our conception of the justice of the Lord to believe that He blessed the Church with living revelations to guide it formerly and would withhold this greatest of blessings from His children now if they should do His will. It would be cruel for Him to leave faithful obedient Saints to wander guided only by human understanding and the laws received in bygone ages. But the fact is that the people rejected the Lord and refused to listen to His voice, and therefore He ceased to speak to them. From the Scripture cited it is evident that revelation has always been a characteristic in the Church of Christ, and it must be a requisite in His Church to-day.

Through modern revelation, the Lord has confirmed and is fulfilling His early promises, and He has strongly rebuked those who would that His mind and will should be kept secret from His people. His voice is heard to-day "prov-

ing to the world that the Holy Scriptures are true, and that God does inspire men and call them to His holy work in this age and generation as well as in generations of old, thereby showing that He is the same God yesterday, to-day and forever."

SCHEDULE OF SAILINGS.

THE Liverpool-Boston service of the Dominion Line is given over to the White Star Line to-morrow, November 6th. The ships engaged in this service are renamed according to the White Star style of naming. The *Columbus* becomes the *Republic*, the *New England* the *Romanic*, the *Commonwealth* the *Canopic*, and the *Mayflower* the *Cretic*. The emigration of the Saints will, we understand, continue on these vessels under the White Star management. A proposed list of sailings is given below. This, however, is subject to change.

1903.		1904.	
Thursday, November 19	*Romanic.*	Thursday, July 14	*Cretic.*
„ December 17	*Republic.*	„ „ 21	*Republic.*
1904.		„ August 4	*Canopic.*
Thursday, January 21	*Canopic.*	„ „ 11	*Cretic.*
„ February 25	*Cretic.*	„ „ 18	*Republic.*
„ March 24	*Cretic.*	„ September 1	*Canopic.*
„ April 21	*Cretic.*	„ „ 15	*Republic.*
„ May 12	*Canopic.*	„ „ 29	*Canopic.*
„ „ 26	*Republic.*	„ October 13	*Republic.*
„ June 9	*Canopic.*	„ „ 27	*Canopic.*
„ „ 16	*Cretic.*	„ November 10	*Republic.*
„ „ 23	*Republic.*	„ „ 24	*Canopic.*
„ July 7	*Canopic.*	„ December 22	*Republic.*

CURRENT EVENTS.

WAR AT THE ISTHMUS.

THE threatened revolution in Panama has occurred. On Tuesday, August 3rd, members of all political parties joined in declaring the Isthmus to be independent and no longer a part of Colombia. The Colombian cruisers in the Pacific are said to have been seized by the revolutionists, and Colombian officers in the Isthmus have been imprisoned. Colombia has retaliated by having the warship *Bogota* open fire on the city of Panama. Eleven Chinamen were killed by the first shell from the *Bogota*. The revolutionists have cabled the United States asking for recognition for the government they are forming, but nothing has yet been done in that matter. The United States, however, will act vigorously against Colombia for beginning to shell a city without first giving the required notice so that non-combatants could escape. In case the protest against such conduct is not heeded the *Bogota* will be seized. If reasonable success be attained by the revolutionists, it is probable that the United States will gladly recognize the new government with which,

it is certain, a treaty could be made permitting the building of the Panama Canal.

THE WAY INFINITE.

BY BERTHA E. ANDERSON.

Infinitude, thine is no mystery
When souls merged into thee by ways of grace,
Outspeed the thraldom of ignoble birth,
And heritage, and smirching ban of race.

Pre-natal test, innate nobility,
And feal servitude of steadfast ones—
He hath remembered it who tests again,
Nor godliness denies unto His sons.

He hath remembered it who moulds the orbs,
And kindles them with impress of the years;
And man's eternal faith is mirrored there,
Nor reign of Priests disrupted from the spheres.

Decree and fate—a trite phase of earth,
Which souls may span—and iron destiny;
Aye cleave their fetters and soar unto Him—
Monarchs of peace and gods 'mid worlds to be.

DIED.

HARRISON.—September 12, 1903, Ada, the five months old daughter of Thomas and Margaret Harrison. Interment took place at Hindley cemetery, September 16, 1903, Elders Kimball and Montgomery of the Manchester conference officiating.

FAIRHURST.—October 19, 1903. Lily, the infant daughter of John and Margaret Fairhurst. Interment October 22, 1903, at Leigh cemetery, Elders Kimball and Montgomery officiating.

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